Volume XIV JUNE, 1901 No. 6

Of the Church—By the Church—For the Church

Luther League Review

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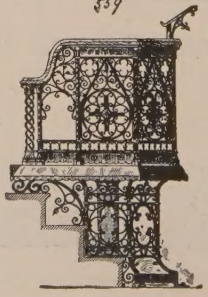

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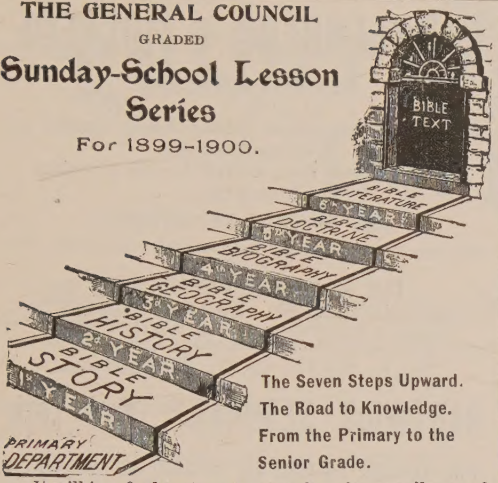

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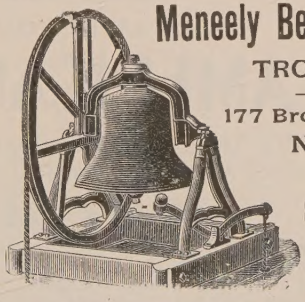

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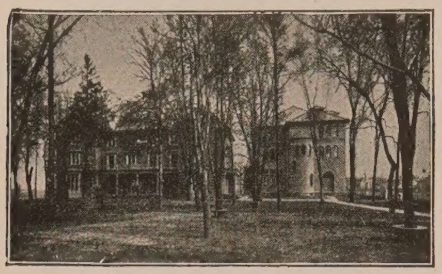

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Of the Church—By the Church—For the Church

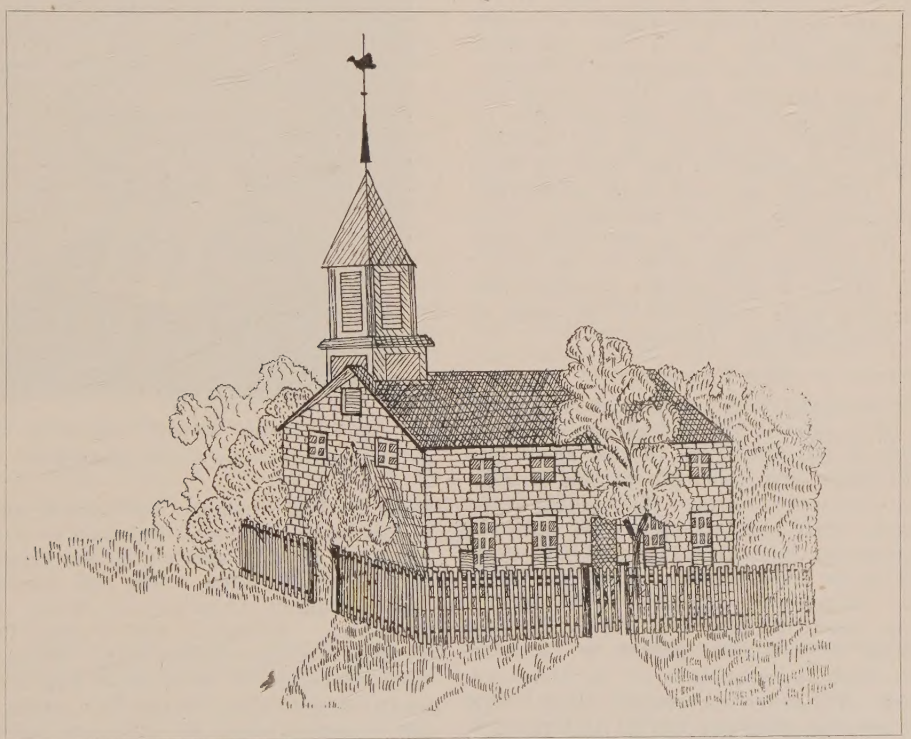
Luther League Review

An Old Church and Cemetery

At Ebenezer, Ga.

By Rev. S. S. Rahn

IN Georgia, about 25 miles from Savannah, is the site of Ebenezer, where the Salzburgers settled in 1736, two years after their first residence 6 miles westward. They believed this location the better since it lay on the west bank of the Savannah River, a "plain but comfortable" church at Ebenezer, called "Jerusalem"—also another called "Zion," some 4 miles down the river and along the road leading to Savannah. However, these two houses of worship were in use in 1744. But the old and substantial



From an old print.

THE OLD CHURCH OF THE SALZBURGERS

stream navigable from the sea. For several years these colonists were unable to erect a house of worship, and so they held their religious services in the orphan house, this being one of the first buildings put up. The date is not given of the erection of the first church in which the people still worship was completed in 1769, work on it having begun two years earlier. The material of which it is built is brick, and was made by the Salzburgers, and a tradition has it that the women brought the bricks in wheel-

barrows from the yard where they were burnt. It was a great undertaking for these poor colonists to put up such a structure, 80 x 60 feet, and "at first designed for a two-story edifice." Nor could they have completed the task save for the timely assistance of their friends in Germany. Dr. Muhlenberg tells us that "something over $1000 came from Europe" for the building fund. Pastor Rabenhorst also "gave upward of $150." The work of construction was well done. For more than 130 years it has stood, and is likely to stand as long yet. The tooth of time has done little in gnawing away the massive walls of that ancient fane. It has withstood the fury of storms and the shocks of earthquake. The cruel hands of the heartless soldiers have desecrated the inside, defacing its furnishings and carrying off the sacred vessels of the altar. Nor has its solid foundation been moved. It stands on a high bluff of the Savannah River, the lone remnant of a once flourishing village. It is the cherished monument of those persecuted Lutherans, who when banished from their homes and after many hardships by land and perils by sea, found this asylum of rest and freedom, calling it Ebenezer, as they could in truth say, "Hitherto the Lord hath helped us." It is a dear spot to every Salzburger. They are truly glad when it is said unto them, "Let us go into this house of the Lord." They esteem it the greatest privilege that their feet shall stand within the gates of this, their beloved "Jerusalem."

The Cemetery

To the south of the church, about a quarter of a mile—at the end of the old main street—is the cemetery. In this silent city of the dead sleep many generations of those who were wont to attend the worship in the church. Here rest in their graves, until the resurrection, faithful and revered pastors, as well as the pious members of the congregation. Many neat, and some costly, gravestones mark the places of the dead. The number of unknown graves is doubtless more than those pointed out by the headstones. For almost a century those buried had not the enduring marble and stone to tell where "they rest from their labors," but simply the pine board, which has long since decayed. The most conspicuous monument, standing near the center of this Gottesacker, was erected about 15 years ago. It has inscribed on the north side (toward the church) the following:

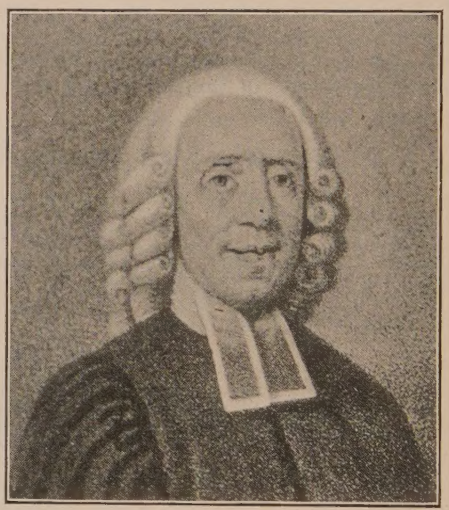
"To the memory of the Salzburgers and their faithful pastors, Rev. John Martin Bolzius and Rev. Israel Christian Gronau, who for their faith in the doctrines of God's Word as taught in the Augsburg Confession were banished from their homes in Austria and settled in Effingham County, Ga., in 1734. Hebr. 11: 36-38."

The Pastors

Pastor Gronau died January 11, 1745, having served as junior pastor more than 11 years.

Pastor Bolzius died November 19, 1765, having served as senior pastor about 33 years.

Reverend Lembke arrived at Ebenezer in 1746. The date of his death is not known, but the general opinion is he ended his labors before the Revolutionary War. He was



REV. JOHN MARTIN BOLZIUS,
The First Pastor of the Salzburgers.

dead in 1774, when Dr. Muhlenberg arrived at Ebenezer. Reverend Rabenhorst came to Ebenezer in 1752, and served the congregation about 25 years. He was buried in Zion's Church Cemetery, 4 miles below Ebenezer. Tradition has it that Pastor Lembke was also buried here. These, like their predecessors, were pious and faithful servants of Christ. Of the fifth pastor it is not necessary here to write—the talented, but unfortunate, Triebner.

Worthy of mention are some other gravestones. One points out the resting place of the elder, Rev. John E. Bergman, who died in 1824, having been pastor 36 years. The congregation was without a pastor a few years before his arrival. By the side of his grave is that of his son, Rev. Christopher F., who became pastor on the death of his father in 1824.

He died in 1832. Rev. Jacob Austin was the beloved pastor of the congregation nearly half a century, resigning just two years ago on account of age and failing health.

The Town of Ebenezer

But what shall we say of the old town? It must be remembered that it was laid out and partly built—indeed, was a live village—before the Church above mentioned was erected. The streets were straight and wide, crossing each other at right angles. The building lots were of good size. German thrift changed a dense wilderness into a town of busy enterprise. In addition to general farming many of the settlers engaged in the culture and manufacture of silk. They had their grist, rice and saw mills. The progress of the settlement was commendable, until a pretty town of 500 people took the place of the wild forest. The place had grown to such importance at the time of the Revolutionary War that the British occupied it not a few months. There are visible indications yet of their earthen fort and intrenchments. This occupation of the enemy was hurtful to the growth of the town; but not the only cause of its decline and ultimate extinction. The location was most unfortunate. The immense swamps on three sides forbade for all time the possibility of healthfulness to the dwellers on that ill fated point of land. Sad, indeed, is the story of that early settlement. Deadly disease invaded every home and hurried to a premature grave parents and children. Experience, which oft is a harsh teacher, as in this case, taught them when too late what brought their common sorrow. Would that the grandfathers had known what their children have learned—viz., that that vicinity is too sickly for human habitation. Long since it was ascertained by those plain, honest and industrious Salzburgers that to enjoy reasonable health they must build their homes at least 2 miles back from the Savannah River and its larger tributaries. This led to the final desertion of the town. The writer recalls that in his childhood (not 50 years ago) two dwellings still stood near the church, and these were occupied. The two families were the last that ventured to live there. Then the main street leading from the church to the cemetery was still attractive—a grassy lawn shaded by majestic cedar trees mostly. Nearly all of these sheltering trees of my youth are now gone like the fathers who set them there for ornament and comfort. The street is scarcely to be traced now, having grown up with trees, bushes and vines. Ebenezer is, in truth, "a dead town of Georgia." Her glory has departed.

Lutherans in Distress

Since the above article on the old church at Ebenezer was written a great calamity has befallen the author, Rev. S. S. Rahn and the people of his mission church at Jacksonville, Fla. In a telegram to the *Lutheran*, he says:

"The best part of our city has been swept away in the great fire of yesterday. The scene of horror and distress is beyond description, and much suffering must needs follow unless prompt relief can be rendered. Our church and home went with the rest. We saved very little, some clothing, library, furniture, etc., went with the house. Most of my congregation suffered as we did. God has permitted a terrible calamity, and we can only bow in meek submission. If we can only feed and shelter the thousands of homeless and hungry. The excitement and suspense and sorrow are awful."

Gifts of money or clothing for the suffering ones may be sent to Rev. S. S. Rahn, Jacksonville, Fla.

Porto Rico

Rev. F. Richards, D.D.

Dr. Richards having recently visited Porto Rico, this article will prove interesting in supplementing what Miss Beck so ably wrote for our January number —Ed.

THERE has been a great interest felt in Porto Rico from all quarters of the Church. This has been manifested in many ways since my return from a visit to the island. There is no field so promising for missionary labor as that of this portion of the new possessions of the United States.

The idea prevails largely that Porto Rico is a Roman Catholic country. This is shared in by even our own Governmental authorities. It is a claim set up by the Roman Church itself, in order to gain the advantage over all Protestant efforts to evangelize the island. But the facts are very different, as may be found by a personal investigation. The Roman Catholics do not wish to be held responsible for the condition of the people. In an interview with Bishop Blenk, who is the new ecclesiastic of that Church in charge of the island, and who is a progressive

American bishop, he endeavored to lay the cause to conditions over which the Church had no control. A Roman priest, who was a fellow brother on my return voyage, attempted to show to me that the Spanish Government was responsible. My conviction is that the Roman Church and the Spanish Government are responsible, and no manner of reasoning can justify them.

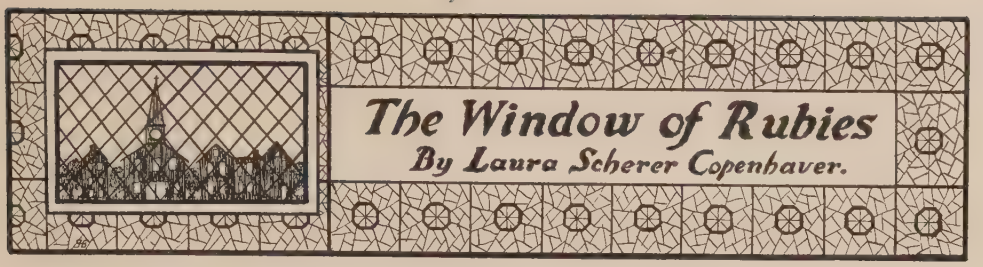
The masses of the people of Porto Rico are without God and without hope in the world. They know nothing of God—know nothing of morality. The largest portion of the people have never been baptized. I venture to say that not one in ten has ever been thus received into the Roman Church. Even of the better class of the people, there is no love for the Roman Church. From the character of the priests who had been sent there under Spanish rule, from the gross excesses indulged, from the immoralities practiced, they lost all respect for the priesthood, for that Church and religion. The Roman churches in the island are with but very few exceptions in a state of decay. They are sadly out of repair. They are not attended even on festival occasions by any large multitudes, as one would naturally expect.

The population of Porto Rico is almost 1,000,000, according to the census as taken by the United States Government two years ago. I do not think that 100,000 of these are really members of the Roman Catholic Church. The inhabitants never knew of any other Church than that of the Roman Catholic; and have never thought of any other organizations. They never had Bibles, for 95 per cent. can neither read nor write. No missionaries of any denomination ever penetrated that island previous to the American occupation. No agents or colporteurs of the Bible Societies, with all their zeal, endeavored to enter that province. Thus ignorance has prevailed in reference to the great religious world outside of the Roman Catholic Church.

Among the first denominations to begin work there was the Lutheran. A mission was organized in San Juan, the capital. The great difficulty experienced was that of reaching the people in their own language. The Spanish language is universally spoken. There can be no successful work done there without being able to present the Gospel truth in that tongue. Two young men were sent out by the General Council's Foreign Mission Board according to the instructions of that body. Scarcely six months passed until one of these young men was compelled to return on account of his health. The other has remained at his post, struggling to master the language and to keep the mission going. The site of the Mission House is very central, and well furnished, and the attendance has been very encouraging. Another difficulty experienced has been that of finances. There has not been that generous support that would encourage the missionary and impress the people with the fact that the mission was there to stay. Services are held in both Spanish and English. The missionary is now able to group enough of the Spanish, not only to converse, but also to preach in that language. A mission has been begun also in Catano, a town across the bay from San Juan. It has a population of from 3000 to 5000 inhabitants. Here a flourishing Sunday school has been organized. The accommodations have been most primitive, and yet children would come and sit upon the floor—while the infant class would stand—during all the service. A splendid field is opened there. With a church building and proper support the whole town could be brought under the influences of our Church.

Now I do not wish to picture too rosy a view of the mission field. The people of Porto Rico are not hungering and thirsting after righteousness. They are not just waiting to have the Gospel thrust upon them. They have to be visited and persuaded. It requires the most diligent effort to gather them into the Church. The indifference arising from ignorance holds them captive. And yet they do not harshly resist the truth when it is presented to them. They are teachable. This is especially true of the children. Never have I seen more attentive children, and never have I heard the songs of Zion sung and chanted with more spirit than by these Porto Ricans gathered into our missions. But there are needed helpers and money to build churches and to purchase property. A few thousand dollars thus invested will bring a rich return to the Church. There is placed upon us grave responsibility in regard to Porto Rico. Our Church in America has done but little or no work in the Spanish-American countries. It looks to me that this is a providence, which is to awaken our Church and direct its energies in a new field. It is an open door that we dare not disregard, or pass by indifferently. We pray that the Spirit's blessing may attend the work and that our congregations and Luther Leagues may sustain it to the glory of God and the saving of undying souls.

"Cheerful faces, cheerful voices,
How they brighten all life's way;
Like the sunbeams after showers,
Sending all the clouds away!"



The Window of Rubies

By Laura Scherer Copenhaver.

CHAPTER II

A Lutheran Service

"All things are full of weariness; man cannot utter it. The eye is not satisfied with seeing, nor the ear filled with hearing."—SOLOMON.

THE next morning Auntie took me to St. John's Lutheran Church. When the minister rose and said, "In the name of the Father, and of the Son, and of the Holy Ghost," and the congregation chanted, "Amen," in the light coming softly through the windows, the minister's face, so far off from me, the pipes of the great organ, the beautiful carving of pulpit and altar and ceiling—all seemed to fade away. I had a vision of our little church at home with father in the pulpit and Phmp Page repeating the responses beside me in the choir.

All through the Confession of Sin and the Absolution; the soft intoning of the *Agnus Dei;* the full harmony of the *Gloria in Excelsis,* my heart was stirred so deeply that I could hardly hold back the tears.

The familiar service—I had not known how it voiced the deepest longings of my soul. I had not known how simple, how sublime it is. What memories are bound up in it!

How proud I was the Sunday I first lisped it all the way through; reverently holding part of mother's book and coming out always a word or two behind every one else! How delighted I was that Christmas, so long ago, when I found on my chair the two daintily bound companion volumes—the liturgy and the hymns—my very own! How far away from mother I stood the next Sunday that everybody might see that I had a book of my own!

Among strangers in a strange church the service somehow seemed to make me suddenly conscious of realities within me that made everything else seem all at once unreal and worthless.

All through the prayer my heart cried, "Father! Father!" and the presence of my Heavenly Father was no less real to me, than the memory of the earthly father of whom I had hardly had time to think since I left home.

I was so absorbed during the Scripture reading, "For this the third Sunday in Lent," thinking of father at home reading at that hour the same passage, that I didn't notice that some one had entered and sat down beside me. It was not until after the sermon began that I was conscious, without looking around, that Mr. Phelps was by me. I had a sensation as if something was being wrapped around my heart, tighter and tighter, until I stopped thinking or feeling. I only sat and waited until we were out in the air again.

"I had a chase of it. I have discovered this morning that this city is full of Lutheran churches. Why didn't you happen to mention to Miss Isabel which one you intended to honor?" he asked, as we walked in the fresh March wind, gradually slackening our pace as Auntie panted beside us.

"The idea of your wanting to see us badly enough to come to church to hunt us up," she said. "How did you find us?"

"It was a clear case of telæsthesia, you will admit?" he said.

"Perhaps," she answered, looking mysterious, as she usually does when Mr. Phelps says something she doesn't understand.

Then he said softly to me, "I could find you if you went to Mars."

"Do you think so?" I said.

"And you would let your hair down like the princess in the fairy tale, and draw me up into the light."

"I'm getting tired of my hair," I said. "People might as well say to me 'There is nothing else about you worth mentioning, so let us speak of hair.'"

"Eleanor!" said Auntie, mildly.

"I don't like compliments about my appearance, any way," I continued.

"Then, why do year wear that gray hat?" said Mr. Phelps.

"Is it so striking?" I asked, mollified, because the truth is I am absolutely greedy for flattery of the sort I had just pretended to disdain.

"It is so perfectly responsive to your eyes."

"To the green in them?"

"The most beautiful grays appear in a misty morning on the hills. They are three-fourths green."

"A misty morning on the hills, from my own window at home," I said, sighing.

"Eleanor," cried Auntie in distress. "What is the matter? You are homesick. Taking you to church has done it all."

"Why did you take me?" I said ungratefully.

"My dear, you know your father's first question will be about your church."

"Of course, Auntie," I said penitently, "and I enjoyed it; and I am not homesick."

Mr. Phelps stayed a long time. I really alarmed Auntie by refusing to go out with them. I said that I wanted to write some letters; and then I admitted that I had a headache.

Auntie was so concerned about me that she wanted to stay at home with me, but I persuaded her to leave me alone. After they were gone I went to write my letter. I opened the quaint mahogany desk, with everything ready inside. I thought of the old box, covered with cretonne, that mother had made for my own room at home as a birthday surprise. I opened her last letter and took out a $5 bill. How had she managed to save it? Only mother and I knew how hard it had been to get my things ready for this visit.

"We miss you so much," read the letter. "Last Sunday, in church, there was no soprano in the choir, and your father led the singing. Your Sunday school class has been put in with Mary's, and she says they ask every Sunday when you are coming home. You haven't written anything about the services, League meetings, etc., in the city.

"Have you met Dr. Steinwanger? Your father and he were classmates at the Seminary, you know, and you must go to see him. Don't wait for him to call on you. Nadine will take you, I know. Do you like his sermons? Write your father all about him.

"Your father is somewhat disappointed that you do not write oftener. You know, dear, how his heart has always been wrapped up in you."

Father! father! always father. Mother and Auntie are, after all, so much alike. They are both entirely dominated by stronger personalities.

The best of everything at home was always saved for father.

"Now," I thought, "the children are standing, as I use to stand, by the tray full of good things which mother has brought in for his supper."

"He will come in from the country so tired," she used to say.

How eager I was to put his slippers all ready by the fire! How we scrambled for the first kiss—mother's kiss could always be had for the asking!

How we watched every mouthful of the crisp citron preserves that nobody makes like mother! They used to say father slipped me the "biggest bites."

He was the same to me afterward. It was I, who must be delegated to the Children's Missionary and the Luther League Conventions; I, who must go to school, no matter how hard it was to get the money. (If the girls at the old Seminary, who used to make fun of my dresses, could see me now!)

I stared at the sheet, blank save for the heading, "Dear Father." I saw his face so plainly, the firm humorous mouth, the fine eyes. After all, it is not strange that mother is always thinking of him. I sat by the desk—not writing a word—until Auntie came and found me.

"Your eyes are red, Eleanor. Have you been crying? And your lovely color is all gone! Has Isabel said anything to hurt you? Have you had bad news from home? Tell me, dear," she said.

"No, no, Auntie. Isabel—everybody—is good to me, and they are all well at home," I insisted.

But in spite of my denials I think it must have been from this time that Auntie began to suspect that I, like all the others, had been falling in love with Mr. Phelps.

Like most intensely practical people, Auntie is utterly lost to the persuasions of reason if she once gives the reins to her imagination.

Everything I said only served to confirm her suspicions. She set to work at once making inquiries about Mr. Phelps to such good purpose that she might have established a Bureau of Information about him full of warnings to aunts with marriageable nieces.

"He is the fashion now, I know, and the slightest attention from him is the only social passport a girl needs; but his wife will have an unenviable position," she said with a mysterious look. She will not be more explicit, because she fears that abuse of Mr. Phelps would add fuel to the flames of my affection, but it is easy to see that she is considerably agitated when he is with me. Perhaps she will write to father and I shall be sent home. After all, I am not sure that I should be sorry to go.

The dancing used to be delightful, but I always preferred to sit out the dances with

Mr. Phelps, and now Auntie objects to that.

The men who are really worth while don't dance nowadays, I have heard; and I am a little bit tired of it all.

Theosophy, too—I use to think that I didn't understand it because it was too deep for me. Now I am beginning to believe that there isn't much in it that anybody understands.

My astral body may be a reality, and so may Mr. Phelps'; but I cannot see that it is absolutely necessary for us to sit with our eyes shut, holding each other's hands, in order that these bodies may be manifest.

I used to think that I should be perfectly happy if I were only beautiful—if I had pretty dresses and nothing to do but to have a good time. Now it is like a dream to me that my dream of happiness has come true; and, after all, I am not happy.

How Can the Luther League

Best Fulfill Its Object?

By Thomas H. Gremsgard

EVERY Luther League has a given object in its constitution—namely: "The object of this League shall be the improvement of its members, morally, socially, intellectually and spiritually, and to render to the Church such aid as may lay in its power." In what way can we best fulfill this object? Now there are only three ways given to any League in regard to how they shall conduct their meetings. Some societies or Leagues depend entirely upon one of these three. Let us first consider the SOCIAL plan. This may be very good, but do you think such a League does full justice to its object? To depend entirely upon the social side is a grievous mistake. We may inquire among different Leagues, and we will find that that League is not the most successful. The attendance is likely larger, and it may outwardly seem to be in a flourishing condition, but in a short time we will hear that it no longer exists. Undoubtedly the object was not to promote the social side only; it was also its intention to promote the moral, intellectual and spiritual welfare of its members as well. But we are assured that they render each other but little aid with regard to their spiritual welfare. The gain in attendance may seem to assist and keep the League in more active work, but it is my opinion that the number who attend these social meetings come mainly for the refreshments and not to hear the Divine Word of God. Those who find delight only in the social meetings, as a rule, find no pleasure in studying the Holy Scriptures. What is more inspiring and elevating than to see a number of young people assembled for the one common purpose, that of studying and seeking the way to salvation?

In regard to the Literary meetings—do they do full justice to their object? We know that there are too many Leagues that began full of hope and bright promises, but they are unable to keep up activity and life within their organization. A successful League must be a working and praying League. Let us not forget the spiritual welfare of our members. Let us conduct our meetings in a manner pleasing both to God and man. It would be a good plan to use the Luther League Topics. I appreciate their worth, from personal knowledge and experience.

If we are a working and praying League, success will crown our efforts, and our object will be attained. In the beginning disappointments may arise and there will be obstacles to overcome, but that League which faithfully prays and labors will be blessed and prove a blessing to the local congregation as well as to the pastor. Let us as loyal Leaguers begin to study our Bible more, to pray more and work more, and we shall see that our work is not in vain, but some day the fruits will be manifested. Let us not be ashamed to confess our faith in our Father in Heaven, who sent His only begotten Son to this sinful world to cleanse us from sin.

Let the Bible Go Through You

A friend remarked that a member of his church, with an air of pride, came to him, and said, "I have been through the Bible five times this year." His pastor looked at him a little while, and then queried: "How often has the Bible been through you?"

He reads and hears God's Word well who seeks to realize it in his life. More knowledge of God's Word will be gained by a single effort to live one of its commands than by a year of reading with no effort to keep the Word of God. Trusting a promise will enable one to know its sweetness far better than to commit it to memory.—*Augsburg Teacher.*

What Young People Can Do

Unitedly for Foreign Missions

By Mary A. Humrich

AS we ask the all-important question, What is your mission ? let us as members of the Young People's Societies of the Lutheran Church also try to answer it. If we unitedly shout with one voice, as well as with one great loving heart, India ! let us see why.

There the people are perishing in superstition and caste. They have no one to show them the way of life. They call us to their rescue. We cannot all go, but we each have some definite work to do for Christ in that field, and until we each have contributed our part some of the work must remain undone.

It is our duty, first, to send this people the Bread of Life through the missionaries. History tells us Rev. F. C. Heyer, the first missionary of our Church to Guntur, India, arrived there alone in 1842. This was but the beginning of missionary work in our India field. Year by year the work has grown, and as a result many souls have been gathered into the kingdom; second, to give of our substance as the Lord hath prospered us, to help carry forward the work. God has blessed us abundantly. Shall we keep all for self and not share with our brethren who sigh for the crumbs from our heavy laden tables ? Since the famine in India the missionaries tell us that there never have been so many willing listeners to the Word of God and never so many converts. Lastly, earnestly pray that God's choicest blessings may rest on all branches of our mission work, and that He may raise up and enable us to send forth more true consecrated missionaries into the field.

What a grand, noble work it is in which the young people of our Church and land are engaged. If they continue unitedly to do the work assigned them, who can say what the coming years will witness for Christ and His Kingdom.—*Missionary Journal.*

A Christian's Equipment

It is rather interesting in this connection to notice the instructions which St. Paul gives to the Ephesians in the matter of military equipment. Paul was himself a good deal of a warrior, in a way, and his writings are prolific in allusions to the battlefield. And we are so accustomed to associate the idea of aggressive warfare with a man of so resolute a temper as his, that it is with some surprise we notice the species of arms that he told the Ephesians ought to be combined to form the Christian panoply. He tells them at the outset to arm themselves in a way to be able to stand against the wiles of the devil—an expression which of itself implies that he is not expecting them to injure the devil, but expecting that they will not let the devil get the better of them. A little later, before he goes into the details of their equipment, he comes back to the same idea again, and says, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." To "stand" is not to charge, but to hold one's own when somebody else charges. He then goes on to specify five different pieces of armor he would have them clothe themselves in: "Girt about with truth"—clearly for purposes of defense. "The breastplate of righteousness"—and a breastplate is never worn for the purpose of doing harm, but always to protect the wearer from receiving harm. "Your feet shod," etc.—also in the interests of security. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked"—a piece whose only object is to defend from assault, never to commit assault. Only the fifth and last element of the equipment—"the sword of the Spirit"—contains any suggestion of aggression. Twenty per cent. offensive, 80 per cent. defensive. Four to one in favor of holding our own ground; only one to four in favor of trespassing on the devil's ground.—*C. H. Parkhurst.*

Love's Burdens Light

A beautiful little story is told in connection with the famous minister, Rev. Dr. Guthrie. One day he was passing up a street in Edinburgh, and saw a little girl carrying a very heavy baby. With his usual kindness of heart, the doctor said, "Lassie, surely that child is too heavy for you." With an accent of surprise, the girl replied, "No, sir; he is my brother." She could not imagine how her brother could, by any means, be too heavy a burden.

So the spirit of love will make us always ready to bear our brother and his burden upon our shoulders. Christ Himself, moreover, our Elder Brother, will bear us up in His arms, if we will only let Him.

Luther League of Ohio

Sixth Annual Convention, Mansfield, May 14-15

By Miss Emma Mast

THE sixth annual convention of the Luther League of Ohio was held in St. Luke's Church, Mansfield, Rev. O. D. Baltzly, pastor, May 14 and 15. The church was very tastefully decorated with the League colors, palms and cut flowers. Over the altar was an enlarged copy of Luther's coat of arms, the League's emblem, encircled with electric lights.

The first session was held on Tuesday afternoon. The liturgical service was conducted by Rev. G. U. Preuss of St. Paul's Church. "'A Mighty Fortress is our God' in the Twentieth Century" was the theme for the opening thoughts. The various speakers paid tribute to Luther's battle hymn. This was followed by a short business session. The officers presented their annual reports. Dr. F. W. E. Peschau of Miamisburg, State president, among other things recommended that more Central Leagues be organized, that the convention take some action on the death of Mr. A. C. Close, treasurer of the Luther League of America and a prominent League worker of Cleveland, and that the collection of the evening session be forwarded to the stricken Lutherans at Jacksonville, Fla. Action was immediately taken on the last suggestion and it was adopted, the remainder of the report being referred to a committee. The report of the officers showed the State organization to be in a flourishing condition.

Greetings from the Central and individual Leagues closed the afternoon session.

Tuesday evening the church was filled to overflowing. The church choir rendered

ST. LUKE'S CHURCH, MANSFIELD
Where the Ohio State Convention was held

Gounod's "Praise Ye the Father." Rev. Dr. F. W. E. Peschau, Rev. Dr. T. B. Roth, Rev. I. D. Worman and Rev. O. D. Baltzly, all wearing clerical robes, occupied the chancel. Rev. Mr. Worman of Van Wert conducted the devotional service. Rev. O. D. Baltzly, in behalf of the local League, then made the address of welcome, which was hearty and sincere. Mr. Baltzly spoke of the part which the Luther League of St. Luke's had in the formation of the State League. It was not the common welcome ordinarily extended, but had a special meaning. Dr. Peschau, State president, responded in a most pleasing manner. He expressed his great joy at meet-

ing in a church where everything is so harmonious with Lutheran consciousness and expressed in behalf of the delegates thanks for the splendid reception accorded to them by the Mansfield people.

"Abide with Me" was sung by the choir and audience, after which the president introduced the speaker of the evening, Rev. T. B. Roth, D.D., president of Thiel College. Dr. Roth is both orator and scholar, and his address, "Plymouth Rock and other Rocks," covered a vast realm of historical truth. Following the lecture Mr. Stokes Bennett sang "Jerusalem." The collection was then taken for the stricken Lutherans of Jacksonville, and the services closed with doxology and benediction.

Following the evening service a reception to the delegates and their friends was held by the local League in the church parlors. Refreshments were served and an excellent time was enjoyed by all.

Wednesday morning session.—The devotional service was conducted by Rev. C. F. Steck of Springfield. An extended business session followed, when officers and committees reported and various topics were informally discussed. Rev. Geo. H. Schnur of Chillicothe, assistant literary secretary of the National League, presented the subject of League literature. This was followed by the general subject of the morning, which was "Our Young People in the Twentieth Century." The subject was divided into three divisions, "Who and What Are They?" being the first, which was ably handled by Mr. M. W. Lutz of Canton. The Rev. H. Brezing of Toledo spoke on the subject, "How Care and Provide for Them?" while the Rev. J. Le Roy Miller of Youngstown had for the third division, "What May We Properly Expect of Them?" The addresses were unusually fine, each dealt with the problems, opportunities and vast possibilities which are before the Lutheran Church and young people of the League. After singing "How Firm a Foundation," this session adjourned.

The afternoon session opened with devotional service conducted by Rev. A. F. Seibert of Germantown. The general theme was "Four Holy Duties of Our Young People." The first, "Attending Church Services," was by Rev. C. K. Hunton of Columbus. He spoke very earnestly and urged not only regular attendance, but also participation in the church service. The second duty, "Supporting the Church," was discussed by Rev. S. G. Dornblazer of Columbus. He emphasized systematic and proportionate giving. The third duty was "Working in and for the Church." Miss Emma Schull of Urbana presented the subject and offered many valuable suggestions. The fourth duty, "Praying for the Church," was presented by Miss Mary L. Pansing of Miamisburg. She spoke of the three essentials, the Word, Sacraments and Prayers. The papers of the afternoon were all admirably prepared and thoroughly Scriptural.

A general discussion of the subjects presented was indulged in by several ministers, in which the subject of "Giving unto the Lord the Tithe" was strongly presented.

Rev. C. F. Steck of Springfield invited the League to hold its next annual convention in the Fifth Church, Springfield. The invitation was accepted. After singing "A Mighty Fortress" the session adjourned.

At the fifth and last session on Wednesday evening Rev. Longaker of Newport conducted the liturgical service.

The report of the election was then announced, which was as follows: Pres., Rev. F. W. E. Peschau, D.D., of Miamisburg; rec. sec., Miss Margaret Puck of Toledo; cor. sec., Rev. C. F. Steck of Springfield; treas., Mr. Chas. Matthes of Mansfield. After the announcement of the standing committees the theme of the evening was announced, as follows: "The Power and Prospects of Lutheranism." The first part of the subject, "The Power and Prospects of Lutheranism in Ohio," was presented in a strong and able manner by Rev. C. E. Keller of Akron. He spoke on the growing strength of the Lutherans in that they were now discussing the points on which they agree, while it was customary not long since to discuss only the points on which they disagreed.

The second part, "The Power and Prospects of Lutheranism in the United States," was to have been presented by Rev. F. P. Bossart of Lima, but as he was necessarily detained, Dr. Roth was called upon and spoke briefly upon the subject. Rev. D. H. Baushin, D.D., of Springfield presented a very scholarly paper on the third part of the subject, "The Power and Prospects of Lutheranism in the World," in which he said that the power and prospects depended on the men in the Church, their true conception of the Christian religion and their loyalty to their faith.

The choir of St. Luke's rendered two very fine anthems during the evening. After a few farewell words by the president the Rally Hymn was sung, and the most successful convention of the Ohio State League was closed.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1842 Reta Street, Chicago, Illinois.

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Fifth Week after Trinity. July 7, 1901.

The Lord of the Sabbath

(Mark 12 : 1-13)

Questions to be answered in brief papers. —What is the history of the Sabbath? What is the spirit and meaning of the Lord's Day? How shall we observe the Lord's Day? What are some of the most frequent violations of the Lord's Day in our time?

Lessons for Our Own Lives: 1. *Do we recognize Christ as Lord of the Sabbath?*—If we do, we observe the Lord's Day in its true meaning, and are delivered alike from the legalistic bondage of the old Sabbath and from the godless disregard of the world's holiday. It is a good thing to know the evangelical freedom of the day that was made for man. It is a bad thing to forget that, though made for man, it is still *the Lord's Day.* It is a day for rest, but lounging over the Sunday newspaper, after sleeping for half the day, and engaging in sports for the time not occupied in dozing, aimless reading and empty conversation, resembles little the rest which the Lord intended, and which "remaineth for the people of God." No need, today, of anathematizing the Puritan Sabbath. Nobody has seen it for many years. But great need of enforcing God's claim upon His Day, instituted that men, resting from secular toils, might have time to worship Him. Remember the resurrection of the Redeemer, and think upon His Word. Meditation is said to be a lost art. Men are so busy, they tell us, they cannot take time to think, and to be holy. But they are bidden, for their soul's welfare and for love of their Lord, to take this time for that very purpose. The day is not kept holy if God's Word is left out of it. It is not kept as the Lord's Day if it is not so used as to bring us nearer to the Lord. He is not acknowledged by you and me as Lord of the Sabbath if we do not honor Him in His house and in our private devotions through its hours. He does not desire to "abrogate it with its blessing (Matt. v. 17), but to redeem it from Jewish legalism, and renew it in its universal features, that it may be held in the freedom of the Spirit, who, working in the Church, has prepared the 'Lord's Day.'" (Haas in Com. on Mark.)

Sixth Week after Trinity. July 14, 1901.

Importunity in Prayer

(Luke 11 : 5-13)

Questions to be answered in brief papers. —What is the argument of the parable of our lesson? Explain the "gradation in the acts of prayer and also in the promises" of verses 9, 10. Wherein is the value of persistency in prayer? What illustrations can you give of power in prayer?

Lessons for Our Own Lives: 1. *Let us be established in our souls in the conviction that no true prayer ever went unanswered.*—"Ask and ye shall receive." We ought to expect and receive an answer to our prayers. If you speak of long unanswered prayers the explanation may be manifold. Perhaps the time is not yet come. Perhaps it was not prayer which you have been offering; it may be that the believing heart was not there, or that the outpouring of that heart was not based on His Word of promise. And, again, it may be that the prayer was answered and you did not recognize the answer. St. Paul's thorn was not removed, but the prayer was answered. The thorn was changed into a glory. "Most gladly, therefore, will I glory in my weakness." Was not that a far richer boon? God will always answer true prayer, but not always in the very gift requested. That would be for the father, when the ignorant child asked for a stone, to give it to him, or, when he asked for a scorpion, to put the deadly creature into his hands. God will not do that, any more than He will disappoint the one who asks for bread with the gift of a stone. But He will, and often He does, give bread when you foolishly cried for a stone, or a fish when you wanted a scorpion. Yet, surely, He answers the prayer when for a lesser boon, or for a hurtful thing, He bestows a gracious gift.

In truth, prayer is simply one manifestation of a believing life, and a believing life means a life surrendered to God. Faith is not a mere intellectual act, but it is the yielding up of the man to God, in all he does, loves, desires, and thinks. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you," because, abiding in Him, you will seek only for those things which make for His glory and are according to His will, and when you cannot know with certitude what is His will the deepest desire of your heart is that He choose for you what is best. That desire He always answers.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32 page pamphlet, covering three months, can be supplied at rates given on page 28 by Luther League Review, Box 976, New York, N. Y.

Seventh Week after Trinity. July 21, 1901.

Jesus Walking on the Sea

(Matt 14 : 22-34)

Questions to be answered in brief papers. —Why did Jesus pray ? What lessons concerning the power and love of Christ do you find in this narrative ? Show the typical application of the story to Good Friday and Easter. What was wrong and what was right in Peter's conduct ?

Lessons for Our Own Lives: 1. *Let us pause to look at Jesus, alone, in prayer.*—What was He praying for ? Scarcely for Himself. He felt the need of communion with His Father doubtless more than the need of petition. We may well agree with an old writer that "He was praying for His Church, against its enemies, since Herod had shortly before put John to death; and for His Apostles, including the petition that God would keep them, at that time, upon the lake." So He prays for us, interceding now, in His glory, at the right hand of God.

Do we feel the need of communion with God, also? And do we practice prayer alone, apart, as He did ? Notice Christ, in *private devotion* in Luke 3:21; 5:16; 6:12; 9:28; Mark 1:35; Matt. 26:39. We dare not neglect secret prayer. If we have no closet we can find one in the fields, on the hilltop, or even as we walk the street. But we must find some place often to be alone with God.

2. *How often we fear needlessly.*—They were affrighted when they saw Him coming, but it was deliverance from the danger of the storm that He brought with Him. Instead of looking for Jesus and His salvation in everything, we are too often surprised to find Him where we expected only evil. So Jacob sleeping at Bethel was surprised to find that God was there. So the disciples, discovering that the tomb was empty, were affrighted. So, in our trials, we see only grounds for fear, even though He has said "your sorrow shall be turned into joy," not merely that joy shall *follow* sorrow, but that the sorrow is, so to speak, the material from which the joy shall be wrought. In every storm, though we see Him not, Jesus is at hand, to say, "Peace, be still." A trusting disciple has never any need for fear.

Eighth Week after Trinity. July 28, 1901.

The Rich Fool, or Covetousness

(Luke 12 : 12-21)

Questions to be answered in brief papers. —Why is the rich man of the text a "fool" ? Why is covetousness likened to idolatry ? What is the reason that covetousness is classed with the sins of the flesh ? Who is in danger of covetousness ? How can you become rich toward God ?

Lessons for Our Own Lives: 1. *Covetousness is folly.*—It reverses true values. It makes the unimportant the chief aim. A covetous man, setting his whole heart on the things of this life, is like the savages who deeded vast tracts of land for a few beads and hatchets, like the child who would rather run wild and play than acquire the education which will benefit him for the whole life; like the debauchee, who barters for a day of dissipation health, self-respect and the esteem of others; like Esau, trading his birthright for a mess of pottage. He makes himself no more than the swine, rooting in the ground and careless of all that is above. But the swine cannot do otherwise, while the man was made for the higher things. "Covet the best gifts," since your heart was made for God and can find rest in God alone. There is more than food and drink and hoarded gold,—there is Heaven, there is eternity!

2. *Do not think that, because you are not rich, you are in no danger of covetousness.*— Poverty also has its temptations. Not in riches, but in the *love of riches* is the root of all evil. And a man who has not a dollar may have his heart as fully set on this world as a man who has millions. What are you loving, and seeking, and toiling for ? If for what this world can give, you are a covetous man. Well filled barns and many goods satisfy your wishes. Will they make you happier than the love of God, and the promises of His redemption ? Then you are a covetous man. And the essence of idolatry is simply this, that something else is put in the place that belongs exclusively to God. The covetous man *is* an idolater. He does not love God above all things, he loves gold above God. He does not fear God above all things, he fears the lack of gain above God. He does not trust in God above all things, he trusts in business success above God. But when the brief, brief span of life is over he will find that his god is powerless to help him in the long, long eternity. Beware of covetousness!

Stupendous Engineering in the West

The wonderful achievement of tunneling a big mountain at Sherman, Wyo., by the Union Pacific, in order to reduce the grade and shorten the track, has been accomplished, and on May 1 regular service was begun on the new line from Buford to Tie Siding, which becomes part of the main line of "The Overland Route."

The new tunnel is so well constructed that freedom from density of air, that one may see clearly with the naked eye from one end of the tunnel to the other. The saving in motive power to the Union Pacific by the construction of the new line will be immense, and is evidenced by the fact that the maximum grade per mile is reduced from 97.68 per cent. to 43.3 per cent. between Buford and Laramie alone. The Union Pacific will now be able to make faster time to all Western points, and haul heavier loads than before.

State Conventions in June

New York State

The Ninth Annual Convention of the Luther League of New York State will be held at the Church of the Reformation, Grove near North street, Rochester, Rev. Wm. J. Miller, pastor, June 24, 25 and 26. Opening session Monday evening at 8 o'clock. Official delegate certificates will be mailed to each League, and must be returned to Miss Esther Magrander, 293 Portland avenue, Rochester, on or before June 17. Delegates on arrival in Rochester will go direct to the church, and will then be directed to the homes at which they will be entertained. The dates for convention have been so arranged that delegates so desiring may visit the Pan-American Exposition at Buffalo; a special effort is being made to get an extension from the Trunk Line Association, so that our visitors and delegates will have from one week to ten days at Buffalo.

The programme as arranged for the meetings is especially attractive, and among the speakers invited, most of whom have accepted, are Revs. Dr. T. E. Schmauk of Lebanon, Pa.; H. H. Weber of York, Pa.; F. A. Kaehler, D.D., of Buffalo; M. J. Bieber of Binghamton; U. J. Klingensmith of Syracuse; E. A. Ottman of Ghent; Miss Witmer of Buffalo, and Messrs. C. G. Graner, assistant general secretary Luther League of America; Eugene A. Hilber of Utica; John F. Dinkey of Rochester, and Geo. P. Moller of Brooklyn.

The topics for the addresses are diversified, and we hope will prove edifying and instructive, as they will cover the special fields of young people's work. The main divisions are: "Woman's Work in the Church," "Christian Service: *a*, In League; *b*, In Missions; *c*, In Sunday School," and "How to Make League Meetings Helpful." The practical discussions which proved so acceptable at the last Convention will again be a feature of the coming one.

A very cordial invitation is extended by the people of Rochester, and they are ready to provide entertainment for all those who notify them that they will attend. Delegates and visitors will kindly take notice, and promptly comply with the printed instructions.

GEO. D. BOSCHEN,
President.

M. J. BIEBER,
Corresponding Secretary.

Sowing and Reaping

"Sow a thought, you reap an act;
Sow an act, you reap a habit;
Sow a habit, you reap a character;
Sow a character you reap a destiny."

Pennsylvania

The next convention of the Luther League of Pennsylvania will be held in the Trinity Lutheran Church, Shamokin, Rev. W. E. Fischer, D.D., pastor, on June 26 and 27.

The local committee has been appointed and is busy preparing to give the coming delegates a cordial and hearty reception. Arrangements are made with the hotels to entertain at rates of from $1 to $2 a day, and rooms can be had in private houses for sleeping for 50 cents a night for one or two persons, and we have excellent restaurants for meals at reasonable rates, with private rooms for ladies. The sessions will begin on Wednesday afternoon and close on Thursday evening. Application for entertainment or other information can be made to Edward Raker, Esq., cor. sec.; Rev. J. F. Wampole, or G. H. Huppert of the local committee.

Mr. H. L. Hungerford, 32 Traders' Bank, Scranton, has charge of the arrangements for transportation, and credentials must be sent promptly to Rev. F. F. Fry, Bethlehem.

The programme has been arranged, and good speakers will have charge of live and interesting topics. Among the subjects chosen are "The Aim of the Luther League," "The Ideal League," "A Convention—Its Advantages," "The League in the Institutions," "The League's Work in the Parish," "The League's Past and Future."

All indications point to a largely attended and enthusiastic convention.

A. RAYMOND BARD,
President.

Doing

As "no man liveth unto himself," so no man sinneth unto himself; and every vagrant habit uprooted from the young and ignorant, every principle of duty strengthened, every encouragement to reform offered and right persevered in—is casting a shield of safety over the property, life, peace and every other true interest of the community; so that it may be said of this most emphatically, as of every duty of man, "Knowing these things happy are ye if ye do them."

Round the World Folder

An attractive folder has been issued by the Pennsylvania R. R., giving particulars of fourteen different tours around the world. The folder, which is intended primarily for use in Great Britain and Europe, is a compendium of useful information for those having in contemplation such a trip, and the Around the World Map via Washington and Trans-Continental America, which occupies the inside pages, is a masterpiece of the map maker's art.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB.

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Editorial

Cultivate a cheerful Christianity. There is much sin and evil in the world, but remember the kingdoms of the world shall become the kingdoms of our Lord. The Kingdom of Christ is advancing. There is so much to cheer and inspire the workers in our time. Look on the bright side in God's dealings with your heart and your work. Look unto Him who said "All power is given unto me in heaven and in earth." He is Almighty, and hath said, "I will never leave thee nor forsake thee." Well may we then be cheerful, Oh, so cheerful, and rejoicing in the Lord go on with our work, whatever it is, in His name, with His Almighty aid pledged to abide with us till our work is done.

Don't shirk your responsibilities as a follower of Christ. It is so easily done. We can invent so many excuses. They may deaden our conscience, but they will not deceive the Master. He that is faithful in the least shall be blessed with power to do the greater work.

Cultivate the spirit of forgiveness. Do not let yourself become soured. No man can be a successful worker who harbors the spirit of retaliation. It always degrades and belittles. The Lord's Prayer ought to be an effectual cure.

It has been a matter of surprise that so young a man as the President of the United States Steel Corporation has risen so quickly to such a prominent position, but his language, as published in one of the New York dailies, clearly proves the secret of his success. This is his advice to young men: "Work hard; make yourself indispensable; don't be afraid of working overtime; persist; don't mind the hard knocks, you're only getting your share; be loyal to your employer, to every one; avoid drink; lead a moral life. The young man who does these things will succeed." While his language is meant to apply only to daily toil and the relations of life, yet it is equally true in religious work that a man or woman who *works hard, persists, is loyal* to God and the Church, and *careful* in habits, will be a success, and make a success of that to which his or her hand is turned.

Many people in the Church know nothing of the work at large, and comparatively few know much of the work of their own individual Church. If some Lutherans were asked where on the list of denominations in the United States their own Church stands they would claim the first place; and many would be surprised if they were told of their mistake. The latest Church statistics prepared by Dr. H. K. Carroll reveal the fact that the Lutheran Church is now fourth in rank; that its ministers have increased during the century from 75 to 6763; its churches from 83 to 11,022; its communicants from 25,000 to 1,660,167. This is a cause of gratification, but it is also an occasion of responsibility. "Competition," it is said, "is the life of trade," and some churches follow that saying by taking from others in order to increase their own membership; in churches and church work there should not be such competition as in daily

trade, but a religious earnestness which will help to increase the membership and extend the cause among those who are not affiliated with any Church, or who are outside of the Church entirely.

Would that the League could devote united and special work to several objects in the Church; it would grow, as would also the Church and the work at large. Lack of information has been much to blame for the failure of our people to do, and it is commendable when our church papers give space to its objects, so that the people may know. It has been the aim of the REVIEW to call attention in its various issues to our numerous institutions, the home and foreign missions, the Deaconess cause, the Orphans' Homes, etc. The Lutheran *Observer* devoted almost one-half of a recent issue to sketches and articles upon the Orphans' Home at Loysville. There are homes in other parts of the country which are worthy of attention; our members should inquire and learn more about them, and help in increasing their efficiency by regular contributions.

One of the besetting sins of laymen is tardiness at the Church services. It may well be called one of the "upsetting" sins, because of the disturbance it creates in the opening service. Church members have no cause to persistently disturb the worship of a congregation by their habitual tardiness. How selfish a spirit it reveals to have no regard for others who have come to God's house to worship Him; how little appreciation of the meaning of the service; how little conscience to be habitually too late for the confession of sins and the absolution.

A faithful, loving Christian will make it a matter of conscience and duty to be on time and not disturb the worship of a whole congregation by his late arrival. It is not only members, but sometimes church officers who offend grievously in this particular. Some have been seen to come in late, throw down cane or umbrella with a sound that would be heard through the Church; take off their overcoats in the midst of the confession or prayer, and in various ways disturb the worshipers about them. It is astonishing what a lack of manners is often shown by habitual late comers. Young people, be on time.

Although much is heard of "the good old times," yet there is a great deal to be thankful for in the present, and much reason to feel that the future will be a great improvement on both the present and the past. An active pastor recently remarked that he noticed a great difference in the proceedings of his Synod. When he took charge of the congregation over which he now presides he said the discussions at the Synodical meetings were almost always upon theological questions, but that now the various activities of the Church receive the most attention, and many bright, interesting and encouraging remarks are made upon the growth and advancement of the Church work. When the younger people of our Church come to the front it is to be hoped that their knowledge will be much greater than that of their fathers, because of the increased work and their increased interest in it.

A Word from the Editor

The editors of the REVIEW must depend upon the presidents and secretaries of State and District Leagues as well as the chairmen of the Executive Committees for particulars concerning State and District meetings, and in order to give the widest publicity to approaching conventions we would request the officers to send full particulars of all conventions at the earliest possible moment. Presidents should also see to it that some one is appointed to report the full proceedings for the REVIEW. If there are any papers or addresses worthy of publication include them also.

Likewise Presidents and Secretaries of local Leagues, it is important that you should send particulars of your League and items concerning the work in your territory so that the readers of the REVIEW may know what you are doing.

We report everything of importance concerning the doings of the individual Leagues and societies, but much is omitted because the particulars are not sent to us. Every society and League has something to report from time to time, and it is important that the REVIEW should get it. Won't you as secretary send your news items regularly? Address all matter to E. F. Eilert, Editor, P. O. Box 876, New York City.

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Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— Electric lights are to be placed in the Gustavus Adolphus Church, East Twenty-second street, as soon as possible. The pipe organ will also be provided with electric power for pumping purposes.

— The Southern Conference of the New York and New Jersey Synod will convene in St. John's Church, on Christopher street, Dr. J. J. Young, pastor, on June 11 and 12. The opening session will be held at 10 a.m.

Brooklyn

— Hon. Charles A. Schieren of this city had an excellent article in the *Saturday Evening Post* for May 4, 1901, entitled, "Why Young Men Should Begin at the Bottom."

— The third anniversary of the English Lutheran Missionary Society of Brooklyn was held in the Lutheran Church of the Holy Trinity, Rev. A. Steimle, pastor, on the evening of Ascension Day, May 16. The Rev. Prof. H. E. Jacobs, D.D., LL.D., Dean of the Theological Seminary at Mt. Airy, delivered the sermon on the occasion. In addition the various missionaries made reports of the work done in their respective fields during the past year. The society is about beginning a new mission in another section of Brooklyn, and will call a suitable man to take charge of the work.

— Immanuel's Lutheran congregation, Rev. F. T. Korner, pastor, dedicated their new church on South Ninth street April 21-23. Their old church had to be vacated for the approach to the new East River Bridge.

— The Rev. John H. C. Fritz of Bismarck, Mo., has accepted the call to become English missionary of the Missouri Synod in Brooklyn and will be installed in a few weeks. The first money for the new mission has also been received.

Philadelphia

On May 1 Calvary Lutheran Church, Rev. S. E. Bateman, pastor, became self-sustaining.

Chicago

— The Chicago Seminary closed its tenth year with appropriate exercises April 24. It was a most pleasant and profitable ending of a harmonious and successful year. The baccalaureate sermon was preached on Sunday, April 21, in Wicker Park Church, by the Rev. S. P. Long, president of Lima College, Lima, Ohio. The graduating class of fourteen, all but one of whom have accepted calls, and he has one in view, had arranged for a social reunion of friends and former students, as well as for the organization of an alumni association. Committees of ladies from fourteen Lutheran congregations came together and arranged for luncheon in the seminary on Wednesday afternoon.

Washington

— Zion's Lutheran Church in Washington has resolved to erect a new church on corner of Sixth and F streets. About $1200 are in hand and many pledges have been made.

Baltimore

— The formal ceremony of breaking ground for the erection of a new edifice for the Concordia Evangelical Lutheran Congregation, Franklin street, near Arlington avenue, took place on Easter Sunday in the presence of a large audience. The new structure will occupy the site of the present frame building and the adjoining lot, and will be 40 x 50 feet. It is to be a one-story structure, built entirely of stone, and will cost about $6000. The ground-breaking service was simple and impressive. The pastor is Rev. R. E. Golladay.

— Rev. Dr. Benjamin Sadtler died on Sunday, April 28, at Atlantic City, whither he had gone for recuperation. His body was taken to his home in Baltimore, and the funeral services were held on Wednesday, May 1, in St. Mark's Lutheran Church. Dr. Sadtler was a native of Baltimore, born December 25, 1823, graduated from Pennsylvania College, Gettysburg, in 1842, and from the Theological Seminary of the same place in 1844. He was pastor of churches at Pinegrove, Pa., Shippensburg, Pa., Middletown, Pa., and of Easton, Pa. From 1862 to 1875 he was principal of Lutherville Female Seminary. In 1875 he was called to succeed Dr. F. A. Muhlenberg as president of Muhlenberg College, serving in that capacity with distinguished success until disabled by a fall on the ice in 1886, when he returned to his native Baltimore, where he resided until his death.

Rochester

— The one hundred and tenth meeting of the New York Ministerium will be held on June 13 in Zion Church, Rev. E. Heyd, pastor.

Memorial Stained Glass Windows

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GENTLEMEN—The six stained glass windows ordered from your firm are now in place in Zion Ev. Lutheran Church, and it gives me great pleasure to say that they are entirely satisfactory to all concerned. Each window is a work of art, and besides teaching as they do beautiful lessons from the life of the Saviour they form a most appropriate adornment to our new Church. Trusting they may be the means of securing you other orders, I am sincerely yours,

WILLIAM SANFT, Ev. Lutheran Pastor.

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Troy

— On April 28 the First English Lutheran Church of this city, Rev. H. M. Oberholtzer, was dedicated.

Hoboken

— Rev. G. F. Behringer, D.D. (G. S.), has become pastor of Holy Trinity English Lutheran Church, Hoboken, N. J.

— The Ladies' Society of St. Matthew's Church, Rev. A. Richter, pastor, celebrated their twenty-fifth anniversary on April 24.

MISCELLANY

— The Church of Holy Trinity of New Rochelle was consecrated on Sunday, April 28. This mission was started by Rev. C. Armand Miller, of New York, during the summer of 1898, and has been aided by the Women's Missionary Society of his church. The Rev. Stephen Paulson is the pastor.

— The one hundred and fifty-fourth annual convention of the Evangelical Lutheran Ministerium of Pennsylvania and adjacent States will be held in St. Michael's Church, Allentown, Pa., the Rev. J. Steinhaeuser, pastor, beginning on Thursday before Trinity Sunday, May 30, at 10.30 a.m. The confessional service will be held in the lecture room of the church at 10 o'clock, after which the synodical service.

— The commencement exercises at Irving College were held on June 1, when an interesting programme was carried out. The new catalogue of the college will soon be ready for distribution and can be had by addressing the president, Dr. E. E. Campbell, Mechanicsburg, Pa.

— A summer normal will be conducted at Carthage College beginning June 3 and continuing six weeks.

— On May 28 the new Northwestern College, at Fergus Falls, Minn., held its dedicatory exercises. Dr. J. Fremling, president of Minnesota Conference, gave an address, also Dr. J. S. Carlson of the State University.

— In our April number we used a cut of Rev. J. D. Simon, which was kindly loaned to us by the *Lutheran Observer*, but inadvertently proper credit was not given.

It's God's Thank You

To those who do not receive appreciation for their work and interest, the following incident may be encouraging:

Little Jack was a four-year-old, a great pet; and he had sweet, affectionate ways. One day his cousin, a boy of 16, set Jack to work pulling up some weeds in the field while he finished his story. Jack worked away until his fingers were sore and his face very hot, and when very tired he came up to his aunt, she asked: "Why, Jackie, what have you been doing?"

The tears came into his eyes, his lips quivered, when he said: "I've been kind to Cousin Jack. I worked dreffly hard for him, and he never said, 'Thank you' to me."

But that night, when put in his cot, he said: "Auntie, this morning I was sorry that I pulled the weeds, but now I'm not sorry."

"How is that?" I asked. "Has Cousin Jack thanked you?"

"No, he hasn't; but inside me I have a good feeling. It always comes when I have been kind to any one; and, do you know, I've found out what it is? It's God's thank you."

Book Notes

THE GERMAN AND SWISS SETTLEMENTS OF COLONIAL PENNSYLVANIA: A Study of the So-Called Pennsylvania Dutch By Oscar Kuhns. Pp. 268. Henry Holt & Co., New York

This volume is a genuine addition to the excellent literature which has of late years appeared concerning the history and speech of the Pennsylvania Dutch. The author is a member of various historical societies which are in touch with his theme, has consulted a vast bibliography (which is published in this book) and writes with a personal sympathy and interest well indicated by the name he bears. He brings to light the importance of these people in American development, tracing their arrival, settling, ways, and influence. Naturally the study is of interest to Lutherans, although he is not inclined to give them full credit; for instance, it is strange to read on page 151 of "the denominational colleges of Lebanon Valley, Ursinus, Franklin and Marshall, and many others." The Lutheran institutions are of far better rank in such a list than to be classed among the "many others;" it must be purposed neglect on the author's part. An interesting appendix on Pennsylvania-German family names, and a good index are included.

WHAT THINK YE OF CHRIST? A 20-page pamphlet presenting the answers of many eminent men to the question, gathered by Rev William Dallmann Per copy, 5 cents; per doz., 45 cents; per hundred, $3.35. O. A. Faulborn, 609 First avenue, New York.

IS THE MINISTRY AN ATTRACTIVE VOCATION? By David H. Bauslin, D.D. Pp 52. 10 cents per copy; $1 per doz. Lutheran Publication Society, Philadelphia.

An earnest and interesting appeal and explanation for the Christian's minister's calling; very suitable to place into any young man's hands; enriched with carefully selected incidents that are not gushingly sentimental.

Summer Excursions

On April 30, 1901, the Pennsylvania Railroad Company placed on sale Summer excursion tickets to Buffalo on account of the Pan-American Exposition, and to Niagara Falls. On May 1, 1901, the regular summer excursion tickets to all the principal summer resorts east of Pittsburg and Buffalo were placed on sale at ticket offices of the Pennsylvania Railroad Company. These tickets bear the usual summer excursion limit of October 31, 1901, except that the Niagara Falls tickets will be good to return until November 30, 1901. The Pennsylvania Railroad Summer Excursion Route Book for 1901 will be issued, as heretofore, on June 1.

Luther League

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Loca Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Pres., PROF. E. D. BUSBY. - - Moorhead, Minn.
Sec'y, PROF. H. H. AAKER, - - Moorhead, Minn.

NEW YORK STATE

New York City

—The regular bi-monthly meeting of delegates and members of the Luther League of New York City will be held at Holy Trinity Church, Mount Vernon, Wednesday evening, June 19. Arrangements are being made to take delegates, alternates and members of the Leagues from 129th street and Third avenue and from 135th street and Eighth avenue. A large attendance is expected. Certainly those who enjoyed this trip to Mount Vernon last year will not miss it this year.

—The Junior Luther League of St. Paul's Church, Rev. John A. W. Haas, pastor, tendered a reception to the newly confirmed members of the class of 1901 on Tuesday evening, May 7. After an address of welcome by the Juniors' president, Chas. F. Sackett, and response by Wm. Jaburg on behalf of the catechumens, a varied programme was rendered, followed by refreshments. This Junior League has taken up its evenings with a study of the Luther League Topics and the reading and discussing of the current literature.

Brooklyn Central

—The Luther League of Brooklyn held its regular meeting at the Church of the Reformation, Rev. H. P. Miller, pastor, on May 27. Mr. I. S. Runyon of New York was present and addressed the League.

—A very fine musical entertainment was given in the English Lutheran Church of the Redeemer by the Young Men's League of the church last month. The church was filled with a large and appreciative audience. The Brooklyn College of Music Trio and Miss May Katherine Baird, soprano soloist, furnished the numbers on the programme, which was a very excellent one throughout.

Rhinebeck District

— The twenty-second convention of the Luther League of the counties of Columbia, Dutchess, Greene and Ulster was held in the Evangelical Lutheran Church of the Redeemer, Rondout, N. Y., on Tuesday, the 14th inst., and proved to be a very pleasant and profitable occasion. The welcome extended by the pastor, Rev. Wm. F. Bacher, by Mr. Leonard Kirchner in official form, and by the young people of the church, was very cordial indeed, and the hospitality throughout most gracious. The president, Mr. Jas. M. Reynolds, responded. Business was carried on with dispatch. The papers and the discussions were thoughtful and instructive, and the addresses of a very high order. Miss Ida M. Uline of Athens read an excellent paper on "Christian Giving." In the p. m. session Rev. F. H. Knubel of New York City spoke upon the topic "Church Usages," and strongly and eloquently fortified his argument with the Scripture passage, "Prove all things, hold fast that which is good." In the evening session the Rev. A. Steimle of Brooklyn made an excellent address upon the topic "The Glory of Our Mother Church." All the officers of the previous term were re-elected, with the exception of the corresponding secretary, to which office Miss Ida M. Uline was chosen. The convention adjourned to meet in October next with the Luther Alliance of the church of Germantown, Columbia County. After the evening session an hour was given to social fellowship and enjoyment of the fine refreshments provided by the hosts of the day. The hearty appreciation of the guests was well voiced in appropriate resolutions, and all felt that it was good indeed, without a doubt, to spend a day in Rondout. One new society was added to the roll, making the number 14, with a total membership of 740.

— The Luther League of West Camp, Rev. A. S. Hain, pastor, has just had their church relighted with gasoline called the "Best Light" at the expense of about $95. All are very much pleased with it.

Albany District

— The Luther League of the English Lutheran Church of the Redeemer, North Troy, N. Y., Rev. Noah E. Yeiser, pastor, reported 16 members at the last convention, held at Utica last October, to which Rev. Yeiser himself came as a delegate. This League has, however, grown with the other branches of the church and now numbers 42. The Luther League Topics have been introduced, the LUTHER LEAGUE REVIEW finds its way to several of the homes already and others are about ready to subscribe. Several of the young people are now standing ready to attend the next convention of the League at Rochester. The League has been very helpful in the substantial aid given to the work of the church, as well as in the spiritual life of its members. The new hymn books for the church were provided by the League almost entirely, over $100 was contributed to the "Finckel Memorial" parsonage, the walls of the church were beautified by the League, and in many other ways our Leaguers have shown their love and loyalty to their Church.

— Work of the Luther League of the Church of the Holy Communion, Utica, N. Y., Rev. G. A. Bierdemann, pastor: The remaining debt of the new pipe organ, amounting to $575, was paid by them during the last year; also the expense of laying a stone walk in front of the church property, amounting to $86. This League holds regular business and social sessions and uses the Luther League Topics. Among the members of this League is a young man attending Muhlenburg College and preparing for the ministry.

Rochester Central

— The regular bi-monthly meeting of the Luther League of Rochester and vicinity was held Thursday evening, May 16, in the Church of the Reformation. The meeting was very largely attended. The opening and closing devotional services were conducted by Rev. W. E. Murray, Rev. Dr. C. N. Conrad and Rev. W. J. Miller. Various arrangements were made for the State convention, which will meet June 24-26 in this city. The address of welcome will be delivered on Monday evening, the 24th, by Hon. Geo. A. Carahan, Mayor of the city. After the close of the opening session Monday evening a reception will be tendered the delegates in the church parlors. The following were elected to represent the Central District at the Convention: Frank E. Gugelman, Rev. H. C. Erbes, Miss H. C. Strauchen, Miss Esther Margrander of Rochester, Rev. G. H. Gomph of Pittsford. The literary programme of the evening consisted of a well prepared paper on "Woman's Work in the Church," by Mr. Oscar Schultz of Trinity Church, after which light refreshments were served and a most enjoyable evening spent.

— The Young Men's Lutheran Association of the Church of the Reformation held their regular monthly meeting Monday evening, May 13. The following were elected delegates to the State convention: W. J. Steinhauser and A. J. Schauer, Jr.; alternates, F. W. Salzer and W. I. Miller.

PENNSYLVANIA

Philadelphia Central

— Feeling regretful that the old custom of crowning the May queen and the ceremonies incidental to this occasion are generally going out of vogue, the members of the Luther League of St. Luke's Lutheran Church, Seventh street and Montgomery avenue, arranged a celebration of that character at the Willow Grove Park on the afternoon of Memorial Day. Fully 250 children of the Sunday school took part in the celebration. This League is connected with the Philadelphia Central and holds devotional meetings for the study of the League Topics every Monday evening. The officers are: Pres., George W. Geasey; vice-pres., George Knapp, Floy Trexler; sec., Gilbert Knapp; fin. sec., Robert Cannon; treas, Julia Rothweiler. Rev. Chas. L. Fry, the literary secretary of the Luther League of America, is the pastor.

Allentown District

— The eighth annual convention of the Cen-

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tral League of the Allentown District was held in Trinity Church, Bangor, Rev. E. A. Yehl, pastor, on May 2. The afternoon session was called to order at 2 o'clock. Devotional services were conducted by Rev. G. D. Druckenmiller of Freemansburg. The address of welcome was delivered by Mrs. E. H. Steinmetz of this place, which was responded to by President Charles A. Dennig, Jr. A report of the officers and standing committees was then heard, which showed a large increase in membership in the district, as well as a considerable increase in the amount of money raised by the different Leagues. The Committee on Credentials reported 14 pastors, 76 delegates and 45 alternates present. Election of officers being in order, the following were chosen for the ensuing year: Pres., Charles A. Dennig, Jr., Easton; vice-pres., Clarence D. Heckenberger, Catasauqua; rec. sec., Ralph Kline, Allentown; cor. sec., Miss Alice Oberly, Easton; treas., Sweden Worsley, South Bethlehem. The following delegates were elected to represent the Central League at the State convention to be held at Shamokin on Wednesday and Thursday, June 26 and 27: Charles A. Dennig, Jr., Misses Mellie Heck and Alice Oberly, all of Easton. At the evening session the vesper service was conducted by Rev. C. F. W. Hoppe of Bethlehem. An address, "Old Swords *vs.* New in Our Luther League Battle," was made by Rev. H. A. Weller of Orwigsburg. Another address, entitled "A Retrospect and a Prospect," was delivered by A. Raymond Bard of Reading, president of the Pennsylvania State League. The president then appointed the following standing committees: Executive—Clarence D. Heckenberger, Catasauqua; Charles A. Dennig, Jr., Easton; Steward A. Shimer, Bethlehem; A. A. Kunkle, Allentown; Ralph Kline, Allentown; Sweden Worsley, South Bethlehem, and Mr. Bender, Bethlehem. Extension Committee—Miss Lulu A. Koch, Allentown; Miss Cora Seiple, Bethlehem; Miss Lillie Seip, Phillipsburg; J. A. Schofer, Allentown; Miss Annie Nickum, West Bethlehem, and Ellsworth Gruver, Allentown. Credential Committee—Emanuel Rehrig, Easton, and Miss Emma Mann, Bangor. Question Committee—Rev. J. F. Lambert, Catasauqua; Rev. W. D. C. Keiter, West Bethlehem, and Rev. F. F. Fry, Bethlehem. Grace Lutheran Church, Bethlehem, was selected as the place for holding the next convention, which will meet on October 31. After the offering and an anthem by the choir the convention adjourned.

Upper Lehigh Valley League

—The first session of the fourteenth semi-annual convention of the Central Luther League of the Upper Lehigh Valley opened with devotional exercises conducted by the Rev. J. O. Schlenker of Hazelton. An address of welcome by the local pastor, Rev. A. O. Ebbert, which was responded to by the president, Rev. J. J. Kuntz of Freeland. The president's and treasurer's reports were read. The regular business was attended to, during which the following officers were elected: Pres., Rev. J. J. Kuntz, Freeland; vice-pres., Mr. John Stark, Weissport; sec., Arvilla Straub, Lehighton; treas., Rev. E. F. Ritter, West Hazelton. The second session was opened with devotional exercises conducted by the Rev. E. F. Ritter. It was unanimously voted to accept the invitation extended from the West Hazelton League to hold the fall convention at that place. An essay was presented, entitled "How to Organize and Conduct a Junior League," by Miss Frieda M. Rohrig. Another essay on "How Can We Get All Our Pastors and People Interested in the Luther League Work?" was read by Miss Sallie A. Kunkle. "How Can Our Annual Excursions be Made More Interesting and Profitable?" by the Rev. E. F. Ritter; "Music and the Luther League," by Prof. G. W. Gilbert; "Strong and Weak Points of the Luther League," by Wm. H. Ripple, were the subjects of other addresses. At the evening session the devotional exercises were conducted by the Rev. J. H. Kuder, Lehighton. Miss Lena Stumpf read an essay on "What Does the Luther League Stand For?" "The Claims of Muhlenberg College on Our Lutheran Young Men" was presented by Rev. C. J. Cooper, D.D., of Allentown. "The Catechism in the Lutheran Church," by the Rev. C. A. Kerschner of Conyngham. "The Future of the Lutheran Church in America," by the Rev. W. M. Rehrig, Ph.D., of Mauch Chunk. Question Box by the Rev. J. O. Schlenker. On Thursday a. m. the fourth session was held. The following essays were presented: "Sunday School *vs.* Luther League," by Miss Lillie M. Christman; "How to Arrange a Lecture Course for the Luther League," by the Rev. J. O. Schlenker; "The Ideal Luther League," by Miss Grace Heyers; "A Potent Factor," by Miss Dena Myers; "The Luther League and Missions," by Miss Augusta Schroeder.

Reading and Vicinity

—The Central Luther League of Reading and vicinity met in Bethany Church, West Reading, Rev. M. A. Snyder, pastor, April 14. The reports of the Executive Committee, of the Extension Committee and of the treasurer made a very favorable showing. After the transaction of the usual routine business the question whether the League has any special missionary work to perform was briefly discussed. This was followed by a rather lengthy discussion of the question "How to Retain the Members of the League." The result of it was about this: Make better Christians and better Lutherans of them, and you will succeed.

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Catawissa Central

— The convention of the Cattawissa Central will be held in St. John's Lutheran Church of Cattawissa on Thursday and Friday, September 19 and 20, 1901. As this will be after the meeting of the State convention, in June, and as no delegates were elected at the last convention for this meeting, it would be well for all the local Leagues to elect two delegates for the State convention, to be held in Shamokin on June 26 and 27, as the distance and expense of attending will be small. As the Central pays the tax to the State League, all local Leagues in connection with the Central are entitled to representation in the State convention without paying any assessment, while all other young people's societies must pay $2.

Upper Lehigh Valley League

— An interesting meeting of the East Butler Luther League was held on April 29, when the following programme was carried out: Devotional exercises, by Rev. E. F. Ritter, West Hazleton; address of welcome, Rev. C. A. Kirschner, Conyngham, Pa.; response, Rev. J. J. Kuntz, Freeland, Pa.; address, "The Luther League as a Missionary Factor," Rev. J. O. Schlenker, Hazleton; essay, "Are Our Leagues Necessary to Awaken an Interest in the Church Welfare?" Mrs. Klingerman of Audenried; address by Rev. C. A. Hamsath of Washington, Pa.; address, "What Can the Luther League Do for the Congregation and the Community?" Rev. E. F. Ritter, West Hazleton; address, "Ten Reasons Why I Believe the Bible is the Word of God," Rev. J. J. Kuntz, Freeland, Pa.

Schuylkill County Central

— The next convention of this Central League will be held in our church at Minersville, Rev. C. S. Karsch, pastor, on June 11.

Pittsburgh and Vicinity

— A Luther League was recently organized in our church at Bennett, Pa.

Pittsburgh

— Mt. Zion Lutheran Church, Rev. T. S. Brown, pastor, Allegheny, had a service of thanksgiving to celebrate the cancellation of the mortgage held against the church property. An address was made by the Rev. D. H. Geissinger, D.D., of Pittsburg, and special music was rendered by the Lutheran Choral Union. A reception was held after the service, after which all returned to their homes with happy hearts and a large bouquet of flowers.

— The eighteenth convention of the Pittsburg Central was held at St. John's Church, Pittsburg, on May 14, at which a large number of delegates and friends were present. The opening service was conducted by the Rev. H. S. Gilbert of Allegheny, and after the usual routine business a paper on the subject "Expansion of Young People's Societies of the Pittsburg Central" was presented by the Rev. E. A. Trabert of Braddock. An Extension Committee was then authorized and the following were appointed: Messrs. G. A. Baldwin of Rochester, Albert W. Smith of Aspinwall, I. A. Hartung of Etna, H. A. Reifer of Wilkinsburg, W. H. Tospin of East Liberty and H. W. McGuire of Allegheny. The next paper was on "Our Young People and the Lord's Day," by Miss Flora A. Bert of New Brighton. The third on "Our Young People and the Lord's House," by Miss Sadie S. Cupples of E. E. Pittsburg. Special emphasis was made by the last speaker on bringing the children to the

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Lord's house. "India" was the subject of an address by the Rev. J. Telleen, which was much enjoyed by all. At the evening session an address on "Our Responsibility in Home Missions" was made by the Rev. S. J. McDowell of Sharpsburg and on "Our Responsibility in Our New Possessions" by the Rev. F. Richards, D.D., of Zanesville, O. The last speaker gave a very interesting account of the mission and work in Porto Rico. Special music was ably rendered by the Lutheran Choral Union. At this convention five new societies were admitted, two from Braddock, one each from New Brighton, Beaver Falls and Etna.

— The Parish and Mission Society of the first English Evangelical Lutheran Church, Pittsburg, the Rev. D. H. Geissinger, D.D., pastor, has elected the following officers: Pres., Albert W. Smith; vice-pres., Horace W. Bikle; sec., Miss Hattie J. Fuhr; treas., Chas. W. Fuhr, and organist, Frank Benbow. A committee on supplies for the India boxes was authorized.

— The Lutheran Choral Union, after passing through a very successful and delightful season, has closed until September. The "Union" was organized on January 3, 1901, and now has 41 members, and, under the efficient directorship of Mr. Frank Benbow, has accomplished much. The following officers were elected for the season of 1901-02: Pres., Louis Klein; vice-pres., Jas. K. Henderson; cor. and rec. sec., Chas. W. Fuhr; fin. sec., Miss Sadie S. Cupples; treas., Wm. H. Seifrid; librarian, E. Bliss Barry; director, Mr. Frank Benbow. Plans for a greater success next year are being laid.

OHIO

Columbus District

— The second annual convention of the Columbus District Luther Leagues was held at St. John's English Church, Delaware, on Monday, May 13. The sessions were presided over by Rev. J. F. Shaffer, president, and pastor of the church in which the meetings were held. The attendance was quite good and unusual interest was shown on the part of all present. Devotional exercises of half an hour marked the opening of each session. The first topic was "The Benefits of Pursuing the Luther League Reading Course," by Miss Lucie Roof of Columbus. She made it plain that the books in the reading course are the product of the best thought and talent in the Church and can be well divided into three classes: Historical, doctrinal and treating of the present conditions and needs. The address of welcome by John H. Moist, president of the St. John's League, was responded to by Rev. Chas. Hunton of Columbus. The report of the president showed that all churches in the district have Leagues except three, and two of these expect to organize in the near future. The delegates were entertained at dinner in the lecture room of the church. The following addresses, showing considerable research and a thorough knowledge of the subject, were heard with the greatest of interest at the afternoon session, "Opportunities and Responsibilities of Luther Leaguers," Miss Anna Ebner, London, Ohio; "The Importance of Private Confession," Robt. L. Babb, Columbus; "All Scripture God-Breathed," Rev. J. H. Sheatsley, Delaware. The officers chosen for next year were: Pres., Rev. Wm. H. Wean, Columbus; sec., Roxanna Sauder, Columbus; treas., Edwin F. Young, Delaware. The Executive Committee, having in charge the choosing of date and place of the next meeting, are Mr. Clarke, Columbus; Mr. Moist, Delaware; Mary H. Hartman, Columbus; Anna Ebner, London; Robt. Babb, Columbus. In the evening, after a beautiful praise service, Dr. F. W. E. Peschau of Miamisburg, State president of the League, delivered his forceful and attractive lecture upon "Catechism Christians."

— The Luther League of our church at Van Wert, Ohio, Rev. I. D. Worman, pastor, has contributed $10 for mission work in India.

— Mrs. H. C. Monroe gave her historical entertainment, John Knox *vs.* Mary, Queen of Scots," at Miamisburg on April 25 and 26. It was given under the auspices of the Luther League and the Missionary Society, and while not as well attended as that of Martin Luther last fall, nevertheless netted a goodly sum to the two societies. It is to be used in defraying the expense of refrescoing the Sunday school room.

— The Luther League of Emmanuel's Church, Germantown, Ohio, has invited the Miami Valley District Luther League to hold its midsummer meeting with them on July 9.

INDIANA AND ILLINOIS

— The young people of the Swedish Lutheran church at South Bend, Ind., arranged some time ago a lecture course, the income of which will be devoted to the building fund for the erection of a new church. The plan has worked remarkably well so far, thanks to the excellent speakers who have been engaged. On April 17 Rev. Adolph Hult, the pastor of the Lutheran Messiah Church at Chicago, Ill., gave one of his instructive and edifying lectures. The church was filled.

— A Luther League was recently organized in our church at Peoria.

— Rev. Chr. Christianson has organized a Luther League in his congregation at Gardner.

MARYLAND

— The Christian Endeavor Society of the Second Lutheran Church of Baltimore, Md., makes it a duty to visit the sick and carry flowers and such other things as may be helpful. The members made 135 visits in one week.

RHODE ISLAND

— All the Young People's Societies of our churches in Rhode Island have been united into the Swedish Luther League of Rhode Island. A constitution, prepared by Revs. P. J. O. Cornell, K. N. Rabenius and M. J. Englund, was recently presented and adopted. The officers for the first year were chosen as follows: Pres., Rev. P. J. O. Cornell; vice-pres., Rev. A. W. Kjellstrand; sec., Mr. A. J. Okerblom; treas.,

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CONNECTICUT

— The first quarterly convention and election of officers of the Luther League of Central Connecticut was held on Monday evening, March 25, at Lutheran Trinity Church, New Haven. President C. F. Gutbrod presided. Full delegations from the various societies of the League were present. Because of the low state of the finances of the Connecticut League it was voted to suspend for the present the League's subscription to 75 copies of the REVIEW. It was with much regret that this step was taken, but it was considered the best thing to do under the circumstances It was decided, however, to hold a lecture or entertainment some time in May in order to raise money to pay the amount still due for the REVIEW. If the receipts from this affair warrant it, part of the subscription may be resumed. In regard to the question of a general secretary for the National League, the convention voted that it is very much in favor of the appointment of such a secretary, but cannot just now promise any financial support. Election of officers followed and resulted as follows: Pres., C. F. Gutbrod; vice-pres., George Ericson; sec., Miss Signi Isakson; treas., William Jente.

— The annual reunion of confirmation classes of Lutheran Trinity Church, New Haven, was held on Thursday evening, April 11, at Republican Hall, under the auspices of the Luther League of the church. Nearly 300 young people, confirmed in the church during the last ten years, were present. This annual reunion has always been successful, and that of 1901 was no exception to the rule. The exercises consisted of a well-rendered musical and literary programme and an address by Rev. Mr. Timm. Refreshments were served by the Luther League.

MINNESOTA

— The Young People's Society of the First Swedish Lutheran Church, Duluth, Minn., has presented the church with a pipe organ. It is already paid for and was used for the first time on Easter Sunday.

— The spring convention of the Twin City Central Luther League was held on May 27 in North St. Paul, Rev. Mr. Northstein's church. Report next month.

KANSAS

— The young people of our church at Atchison, Rev. L. S. Keyser, D.D., pastor, have changed their Society from Christian Endeavor to a Luther League.

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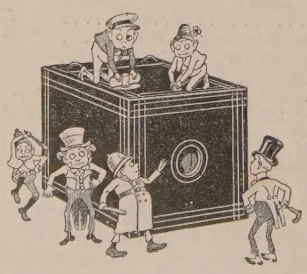

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